2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

with a shaft of bright sunlight striking obliquely through the smoke-hole, and innumerable youngsters in continuous movement. Still, he got some records, if not exhibition photographs, of the event.

In many ways Hunza marriage customs are more enlightened than our own. The newly wedded pair are permitted the privacy of some barn or outhouse for their early days, but the two are not abandoned to their own inexperience to make or mar their future physical relations; no terrified bride is forcibly raped on her wedding night by the clumsy impetuosity of her mate, no diffident and chivalrous boy left agape in ignorance of acceptable advances. The bridegroom's mother stays with them, and teaches him to woo and win in such fashion that both may have the maximum joy of their new experience. In cases where the bride is over-fearful or over-young, the boy's mother will sleep between them to protect her till the couple are ripe for mating, and should the bride conceive an unconquerable aversion for her husband the marriage is tolerantly annulled by consent. Her own mother will reason with her and endeavour to persuade her, but the girl will not be coerced against her will.

When the instructional honeymoon is over the young people take their place with the other married pairs in the common living-room, where kindly darkness gives privacy at night to all.

As soon as a woman is aware that she has conceived, she quits her husband's side and joins the other women on their sleeping bench, while he rejoins the group of bachelors, and not until their child is weaned will the couple mate again. A husband who babbled of marital rights as overriding the rights of wife and child would be an outcast amongst his kin. If a father by impatience robs his child of the full period of its mother's nursing—usually three years for a boy and two for a girl—the pirate baby that ensues is stigmatized by a name more opprobrious than "bastard." This enforced continence appears to inflict no hardship on the husband; he is not asked to exercise it in a *solitude à deux* or the provocative proximity of a barbaric double bed. Moreover, he has known from babyhood that such a forbearance forms an integral part of the scheme of

MARRIAGE IN HUNZA

Where a couple are definitely ill-matched, or the daughter-in-law fails to fit into the family scheme, the regrettable fact is faced, the two families meet to arrange a divorce, and each party is free to remarry and hope for better luck. Nothing, however, in our Hunza observations amazed us more than the amicable relations that normally prevailed among the women of a household. There would be a mother-in-law with three or four sons' wives, all perhaps with growing families about them, an adolescent girl or two, and the herd of youngsters. They work together from dawn to dusk without argument or recrimination, and apparently without anyone's attempting to shirk her fair share of the common tasks.

An expectant mother works on in house and field till the very last, but by common consent the heavier tasks are divided amongst the others, and an extra-nourishing ration is assigned to her both before and after the baby's birth. There is no sentimental pampering of the mother, but her immediate job is the baby, and she is expected naturally to concentrate on that. When a woman's monthly affliction overtakes her, she dresses in her oldest clothes and lies immobile by the fire till she is well again. The others make *daudo* for her, a porridge of flour well boiled in water, which is reputed very sustaining, and bring it to her, saying, "Sister, eat." After two days she is herself again, takes a bath, washes her clothes, and sweeps the house; but she is not banished as a pariah nor subject to any degrading superstitions nor to any taboo not imposed by nature.

Shyly one day my friend Zénába asked me was it true that white women were immune from monthly trouble. "We notice that English ladies seem to ride and camp at all times; we have never heard of one of you having to lie up." I explained our habits and conventions, and that we made it our pride to carry on outwardly unruffled. "But surely it can't be good for you?" "I don't believe it is; but there you are; it is our custom, and we should think it shame if the household noticed any difference in our behaviour. It sometimes makes us cross and fretful perhaps, and then our menfolk just think how unreasonable women are." She laughed heartily: "So that's how it is; we've always wondered; but I think our way is better."

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

Hunza are more or less used to it. However, it does cause trouble with the eyes of the natives. It also weakens the lungs of some of the older women, who probably spend most of their time indoors during the cold months of the year. 164

I questioned the doctor and the Mir concerning prenatal care, but from what they told me, I could find no provisions whatsoever made for prenatal care outside the individual home. 843

The death rate at childbirth, they told me, was next to zero, but the doctor also mentioned that a woman would not consider going to a doctor for gynecological reasons under any circumstances. She would rather die. He also told me that before and after delivery of a child, Hunzan women do not know of any rest. The pregnant woman works harder and does more laborious jobs till the last day of the term, in the belief that hard and laborious work makes delivery easier and uneventful. 165 845 757 843 846

"But," he went on, "they are very careful in exerting themselves during the early days of conception. After delivery they are again up and doing again, only after a short rest."

It seems to be obvious that the method followed by the women of Hunza prior to childbirth "works" because both mother and child come out of it "uneventful." When events occur at such times, it usually means serious trouble. 843

He went on to tell me further that gallstones, renal calculus, coronary heart disease, hypertension, valvular lesions, myxoldeama thyrsotoxcasis, mental deficiencies, cancer, poliomyelitis, arthritis and diabetes are absolutely unknown in Hunza. 164

From what I have seen and gathered I am worried about the situation. They are now importing their sugar, 177 263 439

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

tilizers are used on their lands.

(8) All children in Hunza are breast fed. There is no specific prenatal care, and the good health of the mother is passed on to the infant . . . and the breast feeding gets the child off to a good start.

(9) All fruits and vegetables that are dried for storing have been exposed to the sun and air. No foreign substances are added or treatments used.

(10) Native herbs are used extensively . . . both as seasoning and as food.

(11) Glacial waters are the only waters used both for drinking and irrigation purposes. These glacial waters definitely contain many valuable minerals and nutrients, as revealed by laboratory tests.

(12) Apricot kernel oil is the most important source of fat. It is used in cooking as well as for salads. No solvents or extreme heat is used to extract the apricot oil.

(13) Natural whole grains are used broadly. There is no fragmentization in Hunza. While they do bake a bread, their chief form of bread is an unleavened type which they call chapatties. They are composed of whole ground grain made into a dough and rolled very thin. Then they are heated or baked slightly.

(14) Hunzans are light eaters. Their diet is comparatively meager.

There is no doubt that, if any human being were to follow the health rules of the people of Hunza, he could regain or maintain health. There is no magic formula connected with this set of rules. They are simple and to the point. In fact, they are so simple that most people will doubt their value. To these people I would say, "All of the great things in life—the important things and things of value—are invariably simple!"

In Hunza the following established Western health